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HARTFORD
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CHURCH

VOL. II.]

For the Churchman

THE COMMUNION

OR

A GUIDE to the celebration,
and pious
URGY.

No. I

THE ABSOLUTION

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VOL. II. No. II.

THE
CHURCHMAN'S MAGAZINE.

[VOL. II.]

APRIL, 1822.

[No. 4.]

For the Churchman's Magazine.

THE COMMENTATOR:

OR

GUIDE to the clear comprehension, and pious use, of the LITURGY.

No. III.

THE ABSOLUTION.

PARDON of sin, and reconciliation with God, through the atoning sacrifice and righteousness of Christ, are the grand peculiarities of the Gospel. It is one of the distinguishing excellencies of the Church, and a characteristic which must greatly endear her services to all who worship within her courts, that she keeps these blessed peculiarities of the Gospel constantly in view.—It appears to be her especial object to do so in the interesting part of the Liturgy which now comes under our consideration;—THE ABSOLUTION.

In the Rubrick which precedes the Absolution it is designated as follows:—"The declaration of Absolution, or remission of sins; to be made by the PRIEST alone, standing; the people still kneeling."

This Rubrick has been slightly altered from that in the English Book. It is there called "The Absolution, or remission of sins, to be pronounced, &c." The alteration was probably made in consequence of some objections which had been brought against the English Rubrick, and is calculated to remove all grounds of

cavil. The objections could have been deserving of no great weight, for the *form* of the absolution is clearly *declaratory*, and must have sufficiently explained the Rubrick; and though the word "*pronounced*" is derived from the Latin *pronuncio*, which sometimes signifies *to give sentence*, yet in its common acceptance, it signifies no more than *to make declaration*.

In the English Liturgy there are three several Forms of Absolution. The first is *declaratory*. It is used after the general Confession, in the Morning and Evening service, and is the same as that which stands first in order in our Liturgy. It is a solemn promulgation of pardon, by a person duly authorised and commissioned to publish it, to all who unfeignedly repent, and sincerely believe in the way of salvation unfolded in the Gospel. The second is *petitionary*, and stands after the Confession in the Communion Service. It is retained in the same place in our Liturgy, and is moreover authorised to be used after the general Confession in the Morning and Evening service, instead of the declaratory form. In this petitionary Absolution, the Minister, as an Ambassador of God, first lays down the divine promise of pardon, upon the conditions of faith and repentance, and then, upon this ground, in the same character, begs God to make the promise good.—The third Form, in the English Book, is more *authoritative* and *judicial*. It is used in the

Office for the "Visitation of the Sick," after the penitent has made special confession of his sins; and only upon his "humble and hearty desire" of it. The Minister here says "By the authority of our Lord Jesus Christ committed to me, I absolve thee from all thy sins, &c." The English Commentators have generally considered this Form as relating only to the absolution and remission of *Ecclesiastical censures*, but the compilers of our Liturgy have prudently omitted it altogether, since it is susceptible of a different interpretation, which may be thought to savour too much of the abuses of absolution in the Romish Church. It has indeed been ably vindicated from any such imputation, but as it was not thought expedient to give it a place in our Liturgy, it is not necessary to give, in this place, any abstract of the arguments by which it has been defended.

Of the two Forms of Absolution used in our Liturgy, the first in order was composed for King Edward's second edition of the Book of Common Prayer. This edition was prepared with the assistance of several distinguished foreign Protestants of the Presbyterian Communion; and the Absolution, so far from countenancing any Romish superstition, was levelled directly against the doctrines of Popery. The Papish absolutions were given in private, separately to each particular person, positively and without any reservation or condition, in the name of the Priest alone, and by his authority as derived solely from the chair of St. Peter. Our Absolution is given in public, to the whole congregation at once, on the condition that they are truly penitent, and solely in the name and by the authority of God.

The second form was used both in the Greek and Latin Churches, in their primitive state, and scarce any other form is to be found in their

Rituals, or in Ecclesiastical History, till within the last four or five hundred years. It is borrowed immediately from the Liturgy of the Greek Church; where it is sometimes expressed with slight variations, as "Almighty God pardon you, by me his unworthy servant, &c." Or, "Lord pardon them; for thou hast said, whose sins ye remit, they are remitted," &c.—Sometimes expressing and always including God's commission.

Concerning the special efficacy of the declaration of Absolution, there has been much diversity of sentiment. Some have considered the office as of no more import or efficacy than a mere declaration of the terms of pardon, which any private christian might make, since these terms are plainly expressed in the Gospel. Others have gone to an opposite extreme, bordering on the Romish superstitions. The Church clearly considers it as a *ministerial* act, which the Priest, as an Ambassador of Christ, has received "power and commandment" to perform, upon certain conditions; and when the conditions are sincerely complied with, she supposes that God will give validity to what is thus done by his authority and in his name. She considers it more than the declaration of a private christian, and as a function pertaining to those to whom is committed "the ministry of reconciliation. (ii. Cor. v. 18). She founds its efficacy on the sacerdotal Commission;—"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost—And lo, I am with you alway, even unto the end of the world—As my Father hath sent me, even so send I you—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Matt. xxviii. 19, 20. John xx. 21, 23). This power

the remission of sins, the Church, therefore, supposes to be derived from the Apostles to their successors—with this abatement, that the Apostles had the power of discerning the spirits and hearts of men, which their successors have not, and who can only pronounce conditionally.—It is most true, indeed, that God alone can forgive sins, for he is the sole author of all blessings, both temporal and spiritual; but that he can declare his gracious assurances of pardon, and convey his blessings to us by what means and instruments he thinks fit, is no less certain. In whatever way he vouchsafes to do it, it is our duty humbly and thankfully to receive them, and not to dispute his wisdom in the choice of those means and instruments. It is no absurdity to say that *God pardons*, when the declaration of Absolution is made by his Minister, in the way of his appointment, and upon the conditions of the Gospel: Nor is it an invasion of the prerogative of God; any more than it tends to impair the privileges of a temporal Governor, when an Officer of his appointment delivers a sealed pardon to a condemned malefactor. And if, when the declaration is made by the Minister, according to the evangelical conditions, any present should not be truly pardoned, it will not be for want of authority in the Priest, but for want of real penitence in the person.

As this Rubrick originally stood in the second book of King Edward VI. the office was called "*The Absolution*," simply;—the words "*or remission of sins*," were added, by way of explication, by the authority of the Conference at Hampton Court, in the reign of King James 1st, for the satisfaction of those who took exception against the word, *Absolution*, as having too popish a sound.

The Rubrick prescribes that the "declaration of Absolution" shall be "*made by the Priest alone*." That is, by the *Priest*, not only in contra-

distinction to the people, but likewise to the inferior order of Deacons. The authority being derived from the Apostles to their successors (John xx. 23) is by the Office of Ordination conferred on the Order of Priests alone, and not on that of Deacons.—The word *Priest*, in the Rubrick, has been substituted in the place of Minister, which is in some respects equivocal. This was done by order of the Savoy Conference. The Presbyterian Divines who attended this Conference, required that the word Minister should be used throughout the Book of Common Prayer. But the Bishops replied that there were some Offices which a Deacon might not perform, "particularly the Absolution and Consecration," and that it was necessary to preserve the word Priest, for the purpose of distinguishing the two Orders. They therefore refused to make the alteration required, and even directed the word *Priest* to be inserted in this Rubrick instead of Minister, to prevent any misapprehension of its meaning. As a further guard against mistake, the word is printed in Roman Capitals, in the American Book, while the rest of the Rubrick is in Italics.

If it should be enquired what course the officiating Deacon is to pursue, when he comes to the declaration of Absolution? The answer seems to be obvious:—He should remain kneeling, and proceed with the Lord's Prayer. If it were admissible to interpolate any thing not expressly authorized, a preference might be given to the collect for Ash-Wednesday. This is a prayer for pardon and sanctification, and may be regarded as a precatory Absolution.

Since the declaration of Absolution is to be made by the Priest alone;—Since he does it in the character of an Ambassador of God—having received "power and commandment" so to do, it is the obvi-

ous duty of the people to listen to it with reverence, and in *silence*.—Some persons fall into the impropriety of repeating the words with the Minister, in a low tone of voice, which not only mars the beauty of the service, but if it were done with any significance would be an usurpation of the Priestly office.

The gesture of *standing* and turning to the congregation, indicates a message of God to his people by the mouth of his Priest: While the attitude of *kneeling*, betokens, on the part of the people, the humility, contrition and reverence, with which they ought to receive the gracious message of pardon to the penitent.

The declaration of Absolution, which stands first in order in our service, consists of three parts:—The general official promulgation of the pardoning mercy of God to the repentant sinner:—The special, conditional declaration of pardon, founded on it;—and an exhortation to the people to unite with the Minister in imploring God to grant them true repentance and the assistance of his Holy Spirit, that they may be enabled to perform the conditions required of them, and thus render his pardon effectual to their everlasting salvation.

The Absolution commences, like some of the Epistles of the Apostles, by representing Almighty God, in the character of "The Father of our Lord Jesus Christ;" and in him, "the Father of mercies, and the God of all comfort," (2 Cor. i. 3). And nothing surely can be more proper for humble penitents, after having confessed their sins to God, than to consider him as the fountain of all goodness, derived to them through the merits of his blessed Son.—For the confirmation of our faith, and in condescension to our infirmities, God has declared to us, and verified it to us by an oath, that he "desireth not the death of a sinner, but rather

that he should turn from his wickedness and live." Such a declaration is calculated alike to prevent our presumption and our despair; and shews us, that if God desires our happiness as the end, he also wills our holiness as the means. He would have us live in his eternal glory, but his desires can not be accomplished, unless we turn from our wickedness by repentance. It is upon this, and similar declarations of the mercy of God, and in virtue of the "power and commandment" derived from him, through the ministerial Commission, that the Priest is authorized to say, "He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel."—The Minister does not presume to pardon or absolve in his own right, nor to publish absolution in his own name, but only in the name or power of God. He pardoneth and absolveth;"—The word "He" refers to *Almighty God*, at the commencement of the Absolution. Nor is the declaration absolute, and without condition or limitation: it is restricted to such only as "truly repent and unfeignedly believe the Holy Gospel." But as the Minister pronounces pardon only to the penitent, he pronounces it effectually to all who are so; nor will it be withheld from any who are thus qualified to receive it.—And here it is the duty of all, silently to pray to God that he will confirm and give efficacy to this declaration of his Minister, and enable them effectually to fulfil the conditions of faith and repentance required of them. These are by Christ and the Apostles, made the conditions of all the Gospel promises, (Mark i. 15; Acts xx. 21). They who have these, no man may condemn; and they who have them not, no man may absolve.—It should always be borne in mind, however, that while faith and repentance are essential con-

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ditions of forgiveness, they are by no means the meritorious cause of it. That is to be sought alone in the righteousness of Christ, who "is exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins."—The Absolution being thus declared for our comfort, the Church may well exhort us to "beseech Almighty God to grant us true repentance, and his Holy Spirit:"—A continued and abiding repentance, that we may bring forth fruits worthy of it; and the constant assistance of the Holy Spirit, "that those things which we do at this present; that our penitence, our prayers, our praises, and our thanksgivings, may be pleasing in his sight; "and that the rest of our life hereafter may be pure and holy;" "so that at the last" we may receive the reward of our faith and our obedience, even "his eternal joy," through the merits of our blessed Redeemer; who by his precious death has purchased for us pardon and absolution of all our sins; who is now a prevailing intercessor with the Father for the blessings we implore; and who will at his coming to judge the world, receive us into those heavenly mansions, which he has gone before us to prepare for every penitent and sincere believer.

The form of Absolution which stands second in order, in our service, is petitionary. But though, according to ancient usage, it be put in the form of a request, yet like the paternal benedictions recorded in scripture, it may be considered in some way instrumental in conveying the blessings it invokes. Thus Isaac besought a blessing upon Jacob, (Gen. vii. 28;) thus Jacob blessed the sons of Joseph, (Gen. xlviii. 15, 16); and God was pleased to ratify and fulfil their benedictions. And since this prayer for Absolution is made by a commissioned Ambassador of Christ, and is grounded on the divine promises, we need not doubt

but God will mercifully pardon all those for whom it is offered up, if with "heartly repentance and true faith they turn unto him."

With respect to the contents of this Absolution, the Priest begins by reminding the people, that he who is "Almighty," and who only can forgive sins, is also their "heavenly Father," and full of compassion towards them:—"Like as a Father pitieth his own children, even so is the Lord merciful unto them that fear him, (Ps. ciii. 13). He then intimates that God is not only engaged by his paternal affection, but also by his truth to forgive them, for he hath promised" that he will freely pardon, and be fully reconciled to all such as unfeignedly repent of their sins, and cast themselves upon his mercy.—The latter part of the Absolution contains every encouragement of mercy, pardon, and deliverance, which the contrite heart can need or desire. Are we miserable? The "mercy" of God is invoked upon us. Are we sinful? There is "pardon" for us. Are we liable to punishment? The message of "deliverance" is proclaimed to us. Are we desirous, but unable to do good? There is "strength and confirmation" for us. Are we fearful of death and hell? The benediction of heaven and everlasting life is imprecated on us. And all this is asked of God, by one whom he has commissioned to declare his mercy and dispense his blessings. It is therefore only necessary that our repentance should be sincere, and our faith unfeigned, and we may be assured that God will ratify in heaven, what is thus done by his authority on the earth.

At the close of the Absolution, is the following Rubrick; "*The People shall answer here, and at the end of every Prayer, AMEN.*"

The word here enjoined to be used is originally Hebrew, and signifies the same in "English as "So be it." As it is used in the Com-

mon Prayer, it bears somewhat different significations according to the different forms to which it is annexed. At the end of Prayers and Collects, it is addressed to God, and signifies, "so be it, O Lord, as in our prayers we have expressed:" but at the end of exhortations, absolutions, and creeds, it is addressed to the Priest; and then the meaning of it is, either, "so be it, this is our sense and meaning," or "so be it, we entirely assent to and approve what has been said."

The practice of signifying assent by the word Amen, was common in the Jewish Church. So it was also in the Christian Church, in the Apostles days: "How shall he, that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv. 15.)—Ecclesiastical writers inform us that it used to be pronounced audibly and fervently; each one expressing his own faith or desire, and animating that of his fellow-worshippers. We should therefore be careful to give this proof, among others, that we not only hear the service with attention, but join in it with earnestness.

In the English Book it may be observed that the Amen is sometimes printed in Italics, and sometimes in Roman letters. The reason is believed to be this:—At the end of all the Collects and Prayers which the Priest is to repeat or say alone, it is printed in Italick, a different character from the prayers themselves, to denote that the Minister is to stop at the end of the prayer, and to leave the Amen to be responded by the people. But at the end of the Lord's prayer, confessions, Creeds, and Doxologies, and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in the same character as the offices themselves, as an intimation to the Minister that he is still to go on,

and by pronouncing the Amen himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing. Though the American Printers have not preserved this typographical distinction, propriety seems to dictate that the Minister should not neglect it.

But after all, it must be carefully borne in mind, that it is not the mere putting of our verbal Amen to the Confession and Absolution that can prove us either true penitents, or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting the safety of our condition. For God has clearly revealed it, and our Church invariably speaks the same language, that none will be admitted at last to his "eternal joy," but such as have confessed and forsaken their sins, and fled for refuge and pardon to the treasures of his love through Jesus Christ our Lord. And the more lively sense we have of the riches of his grace, the more careful shall we be in all holy conversation and godliness. C.

For the Churchman's Magazine.

Holy-Days.—No III.

HAVING slightly shown, in the two preceding Numbers, the utility of Holy-days, and briefly invalidated some of the principal objections which human wit hath brought up against them; I shall now proceed to point out the manner in which they ought to be celebrated; taking occasion to answer any other objections which may occur in my progress. By the term *Holy-days*, I am to be understood to mean all the festivals and fasts, all the days of prayer and public worship, set apart

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by the Church, with the exception of Sundays. To assist us in determining in what manner they should be kept, it may be well to inquire for what purpose they were instituted, and how they were observed in the primitive ages.—And first of Festivals.

St. Augustine saith, “By festival solemnities and set days we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in course of time.” So in our own age too, “we assemble and meet together,” particularly on our festival days, “to render thanks for the great benefits that we have received at God’s hands, and to set forth his most worthy praise.” This was done by the early Christians, not merely from motives of prudence, to preserve in their minds the knowledge and the love of God; not solely for the purpose of making more rapid progress in holiness and righteousness of life, though these considerations undoubtedly had also their due influence; but apart from these, ardent love and gratitude to Him who had bled and died for them, and had gratuitously made them the inheritors of everlasting life, were sufficient inducements for them to glorify God, by proclaiming in the public congregations and to all the world, his wonderful goodness.

In the frequent recurrence of these joyful seasons, it was their design to bring their minds frequently to contemplate the amiable character of the Deity, who was towards them in a peculiar manner “merciful and gracious, long suffering and of great goodness.” It was to comfort each other, it was to rejoice even in the midst of cruel persecutions, if their glorified Lord and Master only smiled upon them. It was their design likewise to preserve in the Church the memory of those Apostles and blessed Martyrs, who by

their unwearied labors, their sufferings, or their deaths, purchased for the Church peace and augmented strength, and nobly testified to the glory of God among men. Their names were very probably embalmed in the memory of the Church, and handed down with honor and veneration to posterity. For, it has been well said by a pious and learned author, “The memories of the saints are precious to God, and therefore they ought also to be so to us; and such persons who served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honor, and God be glorified in them, and their holy doctrines and lives published and imitated: and we by so doing give testimony to the article of *the communion of saints.*” By thus maintaining a lively remembrance of such distinguished blessings, they not only kept their hearts warm with holy gratitude, but also strengthened their faith and trust in Him whose watchful care is over all His works, who extendeth his favor and protection to all that are his children in Christ Jesus, and who is particularly mindful of the Church implanted by his Son, raising up for it able advocates and defenders as need required, and solemnly promising that not all the powers of darkness, nor the violence and machinations of evil men, nor the gates of hell should ever prevail against it. And while they were blessing God for the gift of those persons who had been, under him, the authors of great good in the infant Kingdom of the Redeemer, both by precept and example, both by their doctrines and by their deeds, they were at the same time holding up before their eyes the most exalted human patterns, especially of christian patience and fortitude; and endeavouring “to provoke each other to good works,” to infuse into each others

breasts a portion of that dauntless spirit, and to enkindle among themselves the flame of an holy ambition to emulate those Godlike virtues, which they eulogized.

Here I would observe, that some people especially those who are enemies to our holy Religion, are always inclined to be over-critical and nice in their comparisons of Christianity with paganism. At every turn and in almost every thing that is said or done, these men of wisdom fancy that they can discover a resemblance, if not an identity in their respective rites and ceremonies. They claim the superior sagacity of having discovered that polytheism sprung from the same source, and is in substance the same, with the true worship of the true God. The two systems, they say, differ from each other in only some adventitious, and perhaps trifling circumstances. But I have not room here to detail nor to refute their numerous and frivolous comparisons, upon which, as upon a foundation of sand, are built many of their equally frivolous and sophistical arguments against Divine Revelation. I will mention that only which is pertinent to my subject and concerns my present purpose.—Speaking of Saint's days, they pretend that as the gentiles glorified their heroes and great men by apotheosis, solemnly invoking and regularly worshipping them as mediatorial and tutinary gods; so in like manner the christians, following their example, gave religious worship to their departed Apostles and Martyrs, propitiating them by prayers, and reposing in them a part of that trust which we say belongs exclusively to God. In this assertion there is as much ignorance or malice displayed, as there exists falsehood at the bottom of it. The primitive Church did not, neither does ours consider them tutinary saints, or as possessing the least in-

fluence upon human affairs, any otherwise than by the good works and good examples which they left behind them. Neither are prayers or invocations of any kind whatever offered up unto them; nor is God addressed through their mediation. As benefactors to mankind and most eminent servants of our Lord, they are justly held in higher esteem and veneration, but they certainly receive no more adoration or religious homage, than Washington, or any other person whose exertions have benefited the world, and whose virtues are annually brought up afresh to our remembrance. If the Romanists have corrupted this as well as other parts of the Liturgy, it is clearly our duty, not to throw away the Liturgy itself, but to expunge the errors with which they have encumbered it.

In short, the sole reason that these holy men were thus honoured by the early christians, I conceive to be the following:—They were well aware of the propriety, and indeed of the great importance, of dedicating to God a number of days, to be subducted from the time usually devoted to worldly concerns, as a kind of “free-will-offering,” if I may so term it. Many of these days were to be festivals, instituted for the purpose of praising God for his acts of mercy, and rejoicing in the fruition of his innumerable benefits. Of these festivals, some were indicative of, and had immediate relation to particular instances of his divine goodness, as Christmas and Easter; while others were intended to show forth their gratitude for his more general blessings, which were abundantly experienced in the rapid growth and extensive diffusion of Christianity. Now then the question would be, what days should be selected for these latter festivals? The Fathers wisely apprehended that the above mentioned double purpose might be answered, by choos-

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sing such days as would at the same time remind them of those blessed Apostles who had in a variety of ways been the chief instruments of establishing, supporting, and extending the Church of Christ. To this may be added the consideration, that our hearts are always more deeply affected, and our thanksgivings always more fervent, and the beneficial effects produced on our minds always more lasting, when we keep in view some great and particular blessings, for which we desire to express our gratitude, than when our thanksgivings are of a general and indeterminate nature. Hence one of the principal beauties of our most excellent Liturgy. It is sufficiently general and comprehensive, and at the same time it descends to particularity and minuteness, as much as is either convenient or possible to be done in a form of service for the use of public congregations.

Reverting now to the manner of observing our festivals, the following rules may be found appropriate and useful.

1. On a festival day, as on Sunday, lay aside your ordinary employments, and let it be to you, not a season of idleness, but a day of rest and of spiritual refreshment. Banish from your mind all worldly thoughts, all vexatious cares and sorrows; and engage yourself in a joyful contemplation of your heavenly Father's abundant goodness, which maketh glad the hearts of all who trust in Him.

2. If practicable, fail not to seek God in "the place where He hath put his name," where He loveth to dwell, even in the assembly of his saints. The excuse that you can observe the festival at home or elsewhere, is unworthy of you, and as frivolous as it is unavailing in the sight of God and his Church. How can a man publish to the world his thankfulness for divine favors, and how can he benefit others by his ex-

ample, if he remain in private, sequestered from the public exercises of devotion? And besides, such indulgence, or rather indifference, it may be feared, is commonly attended, if with nothing worse, at least with a total neglect of all the duties of the day.

3. Let the day be distinguished by unusual liberality of your earthly goods. Joy is sympathetic and communicative. It displays itself by cheerfulness, and endeavours to diffuse happiness to all around it.—"God loveth a cheerful giver" like Himself; and think you He will accept your thanksgivings, if you pass heedless by the poor, the destitute, and the suffering? Will He smile upon you, or say rather, will He not frown upon your pharasaical behaviour, if while your eyes are raised to heaven in gratitude for favors thence received, your hands are firmly grasping the mammon which He commands you to let go to the relief of the unfortunate? "Be not deceived; God is not mocked." Remember that you are but a steward, and with all meekness and fidelity render obedience under your Lord and Master. Deal out unto others, especially unto your brethren in Christ, as bountifully as your heavenly Father hath unto you; for this is a method of thanksgiving well pleasing in his sight.

The Festivals are very properly the seasons which should witness the greatest exercises of your charity. There is no paucity of objects which loudly demand it, and upon which it may be profitably bestowed. On the contrary, the multitude of them is so great, that your reason must be employed to make a judicious selection. Next to relieving the absolute wants of the poor and distressed around you, the noblest objects and most worthy your attention, are undoubtedly the infant societies and public institutions of our Church, which are struggling into existence.

Their designs, it must be well known, are such as ought to secure the coincidence and cooperation of every friend to religion. They are to extend the knowledge of Jesus the Savior, to diffuse the waters of life, to build up the waste places of Zion, to support, qualify, and send forth into our Lord's Vineyard, duly ordained and faithful ministers, who by their preaching may animate the desert, and make "the hills joyful together" at the sound of "good tidings from afar." In brief, their designs are to enable millions who now perhaps grovel in iniquity and rejoice in sin, to soar to the sublimity of the Gospel, and unite with you on these days of festival rejoicings in your God. But however humane and exalted be these objects, forget not that their accomplishment depends upon you. What greater or what nobler field can the wealthy and the generous, the philanthropist and the christian desire for the exercise of their liberality?

4. Let the residue of the day, that is not spent as above, be devoted as usual on Sundays, to edifying and religious conversation, reading and meditation. I need not here lay before the conscientious christian any motives to this duty: The language of the Bible and of his own heart will be plain, and that divine monitor within, his conscience, will guide him.

There is one circumstance sometimes connected with the observation of festivals, which I think highly deserving of reprehension. Few of my readers can be ignorant that the bulk of the common people in England, and a great many in our own country, look forward to a festival, not as to a day in which they are to pour forth unto God the devout effusions of a christian's gratitude; but as to a day in which they can interchange visits with their friends or relations; in which they can indulge themselves in sports and pleasures; or in which

they can chase the swift hours in mirth and revelry; and during which the transient thoughts of God and his goodness scarcely flit across their intoxicated minds. On such days, instead of calmly and reverently drawing nigh unto the "giver of every good and perfect gift," they remove farther from Him, and sink yet deeper into that worldly and carnal spirit which is enmity to God.—Persons of this character, it is to be hoped indeed, are very seldom found among those who profess to regulate their lives by the pure principles of the gospel, but whoever they may be, do they not seem more like the votaries of worldly pleasure, than like the joyful but consistent followers of the Lamb of God, of Him whose kingdom is spiritual and not of this world? They make the privileges of the gospel, by perversion, a snare unto their souls; and what was intended to mollify and elevate their hearts, serves, by their own misconduct, only to harden and debase them. LATIMER.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

MR. Beach lost no time, nor did he meet with any difficulty in obtaining ample testimonials; and he soon embarked for England—where he was ordained, first Deacon, and then Priest;* and was appointed Missionary from the incorporated *Society for Propagating the Gospel in Foreign Parts*, for the towns of Newtown and Reading. Having left a wife and three small children, he returned the same year. Instead

* The letters of orders, with other interesting papers, relative to the cordial reception of Mr. Beach in England are all lost.

of being parishioners of love only co but hos that ver hands w He end means, He ack and exp munerat tions. with a g allelled, cipal, bu interest! There sail his c success (and the conforme manifesti well, and Neal, the Puritans, sentation. and *bigot* ciently o acter and called him rag of P Common Following Master, M gain. He lic worship ing and Church e whole audi families ab own domes practice fo a single dis his house through sea synagogue, envy. But of his little from Church It was picke ral persons some one no

of being welcomed by his former parishioners, he found all his labors of love forgotten. They were not only cold, reserved, and unsocial, but hostile, even to such a degree, that very few of them would shake hands with him in common civility. He endeavoured, by every suitable means, to conciliate their affections. He acknowledged their past favors; and expressed his willingness to remunerate and refund their benefactions. To this they listened; and with a generosity altogether unparalleled, he not only repaid the principal, but actually offered to pay the interest!

Therefore, as they could not assail his character with any hope of success they attacked his principles, (and the Church to which he had conformed, as a matter of course,) manifesting all the malice of a Cromwell, and falling nothing short of Neal, the reputed historian of the Puritans, in calumny and misrepresentation. As if *hypocrite*, *heretic*, and *bigot*, were epithets not sufficiently odious to blacken his character and destroy his influence, they called him a *Papist*—the Church, a *rag of Popery*—and the Book of Common Prayer, a *Mass-Book*.—Following the example of his divine Master, Mr. Beach *reviled not again*. He opened his doors for public worship, and celebrated the morning and evening service of the Church every Sunday; but his whole audience consisted of the few families above mentioned, with his own domestics. He continued this practice for nearly a year, before a single dissenter ventured to enter his house; some being deterred through fear of being *put out of the synagogue*, and others probably by envy. But it so happened, that one of his little flock, returning home from Church, lost her prayer-book. It was picked up and read by several persons as a great novelty, till some one noticed in the title page,

that it was designed for the use of the *Church of England*. This led to the discovery that it was a *church book*; and Mr. —, into whose hands it fell, declared it to be a *mass-book*. He read it privately, and then gravely told his family *how many wicked things that mass-book contained!* It was left, however, one Sunday morning, among his other books; and, after the family had gone to meeting, a poor boy who had staid at home, had the curiosity to read it. After the sun was set and the Sabbath ended, the boy (according to the usual practice of that age) went to play; and told his playmates, “that Mr. —, had a mass-book—that he had been reading it, and that he had found a great deal of Bible in it.” This story, not only enabled the owner to find his book, but the report that there was so much of the Bible to be found in it, excited a desire in many others to see it. Mr. Beach, among many other valuable books, had received a number of copies of the Book of Common Prayer, for gratuitous distribution. He immediately embraced this favorable opportunity for putting them in circulation. People began to read; the alarm was given—and every possible measure was adopted to check the progress of what many undoubtedly thought a most pernicious error. But the opposition, only increased the anxiety. The prayer-book was found to contain, not only much of the Bible, but also some of the very prayers which Mr. Beach, as it was well remembered, had used previous to his leaving his former charge, and at a time when it was remarked, “that he was a very *growing* man, and had increased *gifts* in prayer.” The consequence was, that in the course of about a year, there were eight families added to the little flock, making in all about seventy souls.

This little band, united by the strongest ties of Christian love, ap-

proached near to the example of the first disciples in having *all things common*, and weekly contributing to the necessities of the poor. Having assembled in the house of Mr. Beach about two years for public worship, the building of a small church was suggested: and no sooner was it suggested, than every one *offered willingly*. The materials for the outside, were all prepared in the course of a week; and they raised the frame of a building on Saturday, Sept. — 1734, twenty-four feet in width and twenty-eight in length. They put on the roof boards the same evening, and the next day assembled in it for divine service—sitting upon the timbers, and kneeling upon the ground! The presbyterians, passing from meeting, sneeringly remarked—"You have begun to build, but need not finish: You will never have enough to fill the timbers." While this ill-natured reflection excited nothing but pity in the breasts of Churchmen, who knew that the church had been persecuted from the beginning; it roused the indignation of a few of the more charitable of the opposite party, who privately contributed towards finishing the new church.—The work was prosecuted with so much spirit, that in two weeks, the building was handsomely enclosed, the floors laid, a temporary desk erected, and common benches provided: So that the second Sunday from the first assembling in their new building, Mr. Beach and his increasing congregation found themselves well accommodated, and had the further gratification of seeing several new members added to the flock.

Mr. Beach, from the begining, officiated one half of the time in Reading, where he had a larger congregation than in Newtown. The commencement and progress of that Church, will be further noticed in the course of these memoirs.

For about two years, all things

went on well. The Church being at peace *within her own walls*, silenced the clamor and calumnies without: And several families took rest in her peaceful bosom. But in 1736, the Rev. Jonathan Dickinson, of Elizabeth-Town, New-Jersey, published a sermon, entitled, *The vanity of human institutions in the worship of God*—in which he made a most violent attack upon the Liturgy and formularies of the Church of England; and asserted, among other things, "that she, Pharisee-like, *taught for doctrines the commandments of men*—that forms of prayer were not apostolic—that the Book of Common Prayer was no more nor less than the Romish mass-book new-modelled—and that every conformist to the Church was a dissenter, and made a schism, and not only rent the garment but the very body of Christ." The high standing of Mr. Dickinson, and the real talents which he possessed, rendered his sermon very popular; and copies were gratuitously distributed among all sorts and conditions of men. Church people found them in their houses, not knowing from whence they came: And it was tauntingly remarked, that even Mr. Beach would not be able to answer it.

Mr. Beach now found it necessary to enter the field of controversy; and he accordingly wrote a small pamphlet, entitled, *A vindication of the worship of the Church of England*—in which it was his first object to shew, that she did not consider her formularies of prayer and praise, and forms of administering the sacraments, as of special and divine appointment, but as ordained by the authority of the Church: And he proved, that the Church had a right, from the precepts and examples of the apostles, to set forth things that were wanting—that *all might be done decently and in order*. He further proved, from reason and scripture, that notwithstanding the

difference vine ap- monies the latter tioned by pointed to he also forms of pointmen no joint without a the ministr of words, people m their own quently th pray to G if they onl ter pray (a ally the ca tions) then

After ill many fan teaching c says—"T the people was concei once it is u bly a set fo so before u pose the pra by a person ferent place he lives; (an in this case, no form to yet nothing that it is a who afterw has committe it from a m And where i being a set t conceive it, God as his the utteranc from the co very same br or whether by him an ho ore he offers After shew prayer,

difference between institutions of divine appointment and rites and ceremonies indifferent in themselves, yet the latter were binding when sanctioned by those whom God had appointed to rule over his church. And he also shewed, that precomposed forms of prayer *were* of divine appointment; and that there could be no joint prayer or social worship without a form: "For" (he says) "if the minister does not use a set form of words, but prays extempore, the people make the minister's words their own by using them, and consequently the minister and people do pray to God in the same words: Or, if they only listen to hear the minister pray (as I am confident is generally the case in dissenting congregations) then there is no joint prayer."

After illustrating this position, by many familiar examples, such as teaching children to read, &c. he says—" 'Tis true, the set form which the people do in such a case use, was conceived extempore; yet when once it is uttered, 'tis most undeniably a set form, although it was not so before uttered. For let us suppose the prayer taken in short hand, by a person who uses it in twenty different places, and perhaps as long as he lives; (and this is frequently done) in this case, 'tis granted the prayer was no form to him that conceived it; yet nothing can be more plain, than that it is a set form to that person who afterwards uses it, whether he has committed it to memory, or reads it from a manuscript or printed book. And where is the difference, as to its being a set form to him that did not conceive it, whether he offers it to God as his own immediately after the utterance of it, as he catches it from the conceiver's mouth in the very same breath in which he hears it, or whether he keeps it in writing by him an hour, month or year, before he offers it as his own?"

After shewing the utility of forms of prayer, inasmuch as they are

"great helps to devotion," and that the worshipper, knowing the language and form which his minister is to offer up, without being interrupted by listening to hear what words and sentiments are uttered, "pours out the secrets of his soul in the exalted, yet simple language of the Church"—he proceeds to advance and prove the three following things:—

1. That the ancient Jews, our Saviour, his apostles, and the primitive christians, never joined in any prayers but precomposed set forms only.

2. That these precomposed set forms in which they joined, were such as the respective congregations were accustomed to, and thoroughly acquainted with.

3. That their practice warrants the imposition of a precomposed Liturgy.

Upon the first head, he remarked—"the undeniable proofs that the Jews joined in set forms, render it unnecessary to detain the reader a moment, only to refer him to the song of Moses, and compare the following passages of scripture with the history of the Jews by Josephus. Ex. xv. Deut. xxi. 7, 8. Judges v. 1 Chron. xxiii. 30. Neh. xii. 24, 45, 46." To which he might have added, the whole Book of Psalms, and their whole temple and synagogue worship.

"As for our blessed Saviour (he says) there is not the least doubt, but that he continued and died in communion with the Jewish church; and was zealous and exemplary in their devotions, and joined in those precomposed set forms, that were daily used."

"And the practice of the apostles and our Lord's other disciples was doubtless the same till our Saviour's ascension; after which I shall prove, that they used precomposed set forms in their Christian assemblies during the remainder of their lives; from their joining in the use of the Lord's

prayer, in the psalms, and in divers precomposed set forms."

It might be better to copy, than to attempt to shew by any analogies, the depth of thought and extensive reading, which Mr. Beach exhibited on this subject: but I must content myself—(and if the reader is not contented and satisfied, let him read the authors quoted)*—with remarking, that no argument was ever more ably supported; and will only add, that after proving that the Lord's prayer is a set form enjoined to be used *according to the letter*, he answers the popular objection—"that it is only a directory, because our Saviour says, *after this manner*." The prayer was first given, or rather delivered, in Christ's sermon on the mount; and it may be possible, that his disciples did not fully understand him; and, therefore, one of them, more than a year afterwards, said unto him, Teach us to pray as John also taught his disciples: Then he said unto them, (giving them the same prayer) when ye pray, say, *Our Father, &c.* Luke xi. 1, 2. The Jewish doctors were in the habit of giving short forms of prayer to their disciples, to be added to their other daily devotions. Accordingly, John composed a form for his disciples; and our Saviour is requested to do the same. He grants their request, and commands them, when ye pray, say, *Our Father, &c.* Can any thing be more plain, than that his disciples were bound to use it? A set form was desired; and what they desired, he granted, and said, When ye pray, say, *Our Father, &c.* I repeat this, for the same reason that our Saviour frequently said, Verily, verily—that is, to impress the truth upon the mind, that a more positive command is not to be found in the Bible; and that the

apostles, and every branch of the apostolic church, have been in the constant practice of obeying the command.

Mr. Beach here cited a variety of testimony from the fathers. A few instances only can be noticed. "Origen assures us,* it was commanded by Christ and used in the church. St. Cyprian† tells us, that Christ not only gave and commanded us to use a form; but we are assured, that no prayer is more spiritual or true—ergo, we exhort all men when they pray to use it. St. Cyril of Jer. calls it the prayer which Christ gave his apostles, and has taught us to use it. St. Chrysostom, St. Austin, to the same purpose; and declaring that *all* christians used it. He says that catechumens, for eight days after baptism, used it *every* day at God's altar."

To close this part of the memoir, the writer does not hesitate to call upon any, or all of the learned and respectable members of sectarian societies, to shew one branch of the apostolic church, in any age or part of the world, for 1500 years, that was without an established Liturgy. How absurd then is the pretence, that our formularies are taken from the mass-book. It might as well be said, that the Bible was taken from the traditions of the Jews. The pretence, indeed, has become too stale in this enlightened age, to require any refutation. For the better informed among all the dissenters, know well that our present Liturgy was compiled from ancient Liturgies, of longer continuance than either themselves or the pope.

We hasten, then, to a more singular, and, if possible, a more groundless charge, viz. *that every conformist to the Church is a dissenter and guilty of schism; and of ren-*

*Thomas Bennet's History of precomposed set forms of prayer; and Dr. Comber, on the Liturgy.

*De Orat. p. 78. Basil 1694.

†De Orat. Domini p. 139.

*What is schism? This important question is referred to the Church, Discou-

ing, not on of Christ.

To this end—"This and if I could by comfort should persuade to their con nomination criminal in er to be just trust it will and justifi no guilt; men's duty It lies ergo prove their instituted ch the guilt Christ can from them."

How blind weakness! most vulnerable the sectarian Church upon pacy, or cha it has opened to see the on the found tion, and the ing on the sar er. By this Beach nearly tion in one church in New debted to Mr. So rapid was D. felt himself making a repl ing all his tale particularly h were predon pamphlet of r pages, entitled mon, against John Beach, i this, he not on mer charges,

ing, not only the coat, but the body of Christ.

To this charge, Mr. Beach replied—"This is awful guilt indeed; and if I could think these things done by conforming to the Church, I should persuade every body to keep to their conventicles of whatever denomination." For "schism is very criminal in the sight of God, and never to be justified before men."* "I trust it will be allowed, that lawful and justifiable separations contract no guilt; much less, such as doing men's duty to God makes necessary. It lies ergo upon our opponents to prove their societies to be regularly instituted churches of Christ, before the guilt of rending the body of Christ can be fixed upon separatists from them."

How blind are men to their own weakness! How liable to open their most vulnerable part? Whenever the sectarians have attacked the Church upon the subject of Episcopacy, or charged them with schism, it has opened the eyes of thousands to see the one church standing secure on the foundation of divine institution, and the dissenting sects, tottering on the sandy basis of human power. By this pamphlet alone, Mr. Beach nearly doubled his congregation in one single year: And the church in New-Jersey was much indebted to Mr. Dickenson for his attack. So rapid was the increase, that Mr. D. felt himself under the necessity of making a reply: And notwithstanding all his talents, his passions, and particularly his hatred of the Church, were predominant. He wrote a pamphlet of more than an hundred pages, entitled, *A defence of a Sermon, against the exceptions of Mr. John Beach, in a letter to him.* In this, he not only reiterated all his former charges, but forged new weap-

ons, and wielded them with the same puritanic zeal that deluged England in blood for about 30 years. After calumniating the service and institutions of the Church, calling them *beggarly elements—the letter that killeth—dead and dry forms*—and those that used them, *bigots and hypocrites*,—he ridicules the stated festivals and fasts, and styles their observance, *will-worship*—renews his virulent attacks upon forms of prayer, canonical vestments, the cross in baptism, kneeling at the Lord's Supper, and in a breath forms his anticlimax in belabouring arch-bishops, bishops, &c. &c. He comes at last to what he seems to consider as the finishing blow; and levels *mass-book* and *prayer-book* in one common ruin, and is already on the point of proclaiming his victory. But before he has time to enjoy his imaginary triumph, his antagonist again unfurls his banner: Or, to drop the figure, Mr. Beach came out in another pamphlet, under the following title:—*An appeal to the unprejudiced, in a supplement to the vindication of the worship of God, according to the Church of England, from the injurious and uncharitable reflections of Mr. Jonathan Dickinson—by John Beach.*

(To be continued.)

For the Churchman's Magazine.

On one of the proofs that the Christian Ministry originally consisted of three Orders.

I have always been pleased with the following argument in proof of Episcopacy, the substance of which is taken from the writings of Chillingworth. The divine origin of Episcopacy rests upon the draft of the christian priesthood in the New-Testament, and upon the testimony of the Fathers of the first four cen-

*What is *schism*? For an answer to this important question, the reader is referred to Daubeny's Guide to the Church, Discourse III.

turies. But this argument, drawn from the concessions of the most distinguished opponents of Episcopacy, amounts, in my view, to a demonstration that it was originally planted in the Christian Church.

Episcopacy consists in the appointment of one man distinguished for his talents, learning and piety, to have the charge of all the churches within a certain district, and invested with authority from the great head of the Church, to ordain and commission pastors, and place them in particular cures within his diocese, invested through him with the order of Deacons or Priest.

That Episcopacy was universally received in the Churches, either in the Apostles' times, or soon after, is so evident and unquestionable, that the most learned adversaries of it have not hesitated to confess the fact.

Peter Molinæus, in a book which he wrote in defence of Presbyterianism, acknowledges, "that presently after the Apostles' times, or even in their time, it was ordained in every city, that one of the presbyters should be called a Bishop, who should have the pre-eminence over his colleagues, to avoid confusion which oftentimes ariseth out of equality. And truly, this form of government all Churches every where received." Beza confesses, that it existed in the time of Ignatius, who was ordained by one of the Apostles. Blondel, Salmasius, Chamier, Bochart, and other Presbyterian writers, place the universal prevalence of Episcopacy as early as the middle of the second century, or within the two first centuries after the christian era.

The universal prevalence of Episcopacy at this early period, is sufficient evidence of its being an apostolic institution. It must have been either of apostolic institution, or it must have been an innovation or usurpation. If it had been an inno-

vation or usurpation on apostolic order, it could not have received universal sanction, at a period so near the apostolic age, without opposition, and without the most explicit and marked record of so extraordinary a change or usurpation. But no such record appears: no tradition even of such an event is mentioned in any of the writers of the three first centuries. No change or usurpation, therefore, could have taken place in the constitution of the Christian Church. The Episcopacy, therefore, which universally prevailed in the latter part of the second century, could not have been an innovation or usurpation. It must therefore have been of apostolic institution. "Had Episcopacy been a corruption of the government left in the Churches by the Apostles, it is unaccountable that it should have been received in any one Church so suddenly, or that it should have prevailed in *all*, for many ages after. That the constitution of the Church, should have been so early altered, and so universally received, is clearly impossible. No universal cause can be assigned for this universal apostacy. There was no coercive power, at this early period, to enforce it; but if there had been, such was the courage and constancy of the early christians, that they would have sacrificed their lives, rather than yield to such an innovation. It cannot be supposed, that all the presbyters and other christians were generally so ignorant of the will of Christ concerning the government of his Church, as to be indifferent whether that which was originally appointed, was preserved. Imagine that the spirit of Diotrephes had entered into some of the Presbyters, and possessed them with an ambitious desire of a forbidden superiority, was it possible that they should attempt, and achieve it at once, without any opposition or contradiction; and that this ambitious project should succeed in all

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To the Editors of the
GENTLEMEN—
I have noticed
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a brief paragraph
VOL. II. No. I

the churches in the world, and yet no trace or record of the fact be preserved, among the writings of christian antiquity, and among the infinity of circumstances of much less moment, which have been handed down to us with all their particulars. When I shall see all the fables in the *Metamorphosis* acted and prove true histories; when I shall see all the Democracies and Aristocracies in the world, lie down and sleep, and awake into monarchies, then will I begin to believe, that presbyterian government, having continued in the Church during the Apostles' times, should presently after (against the Apostles' doctrines and the will of Christ) be whirled about like a scene in a masque, and transformed into Episcopacy. While these things remain thus incredible, and, in human reason, thus impossible, the argument for the Apostolic and divine institution of Episcopacy is conclusive.

Episcopacy is acknowledged to have been universally received in the Church, soon after the Apostles. Between the Apostles' times and the short period of sixty or seventy years after, there was not time enough, nor a possibility of a universal change from Presbyterianism to Episcopacy.

And therefore there was no such change. And therefore, Episcopacy, being confessed to be so ancient and universal, must be granted also to be of Apostolic, and therefore of divine origin."

See *Hillingworth's Works* p. 298-300.

—
to the Editors of the Churchman's Magazine.

GENTLEMEN—

I have noticed in your number for February, the regret of Layman, that your correspondent, B. Y. should have undertaken to dispatch, a brief paragraph of twenty lines,

the great controverted question," of baptismal regeneration; and Layman asserts, that "this paragraph, to say the least of it, contains a very careless representation of the doctrine of the Church, on this subject,—and admits of a construction, to which the Church does not hold, but which is contrary to the spirit and tenor, both of her articles and liturgy."

The paragraph to which Layman alludes, is the following: "By him, (the Holy Spirit) we are born a-new, at Baptism, and are thereby admitted into that state, which our Saviour pronounces necessary to salvation. "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God;" through the instrumentality of water, "sanctified by God to the mystical washing away of sin, we are regenerated by the Holy Spirit at our Baptism;" which is made unto us, by its inward grace, "a death unto sin and a new birth unto righteousness;" where we are "received for God's own children by adoption and incorporated into his Holy Church;" wherein we are "made members of Christ, children of God, and inheritors of the kingdom of heaven."

This paragraph, which Layman says "admits of a construction, contrary to the spirit and tenor, both of the articles and liturgy," contains just twenty-one lines; of which five are quotations from scripture and eight from the liturgy. It is very far from assuming a controversial aspect. Its design seems to have been, simply to describe the office and work of the blessed spirit, in the sacrament of Baptism. And in doing this, the author seems to have had no other object in view, than to express, in the language of the scriptures and liturgy, the truth which they equally declare in reference to this subject. I consider the controversy concerning *Baptismal Regeneration*, notwithstanding the talents which it has cal-

and coming unto him by faith, that he will grant *them* remission of sins, and bestow upon *them* the Holy Ghost."

The thanksgiving which follows this exhortation, contains the following petition, which may be considered as suggested by the preceding comforting declarations: "Give thy Holy Spirit to *this* infant, that *he* may be born again, and be made an heir of everlasting salvation."

In the prayer immediately before the baptism, is the following petition: "sanctify this water to the mystical bewashing away of sin, and grant that at *this child* now to be baptized therein may receive the fulness of thy grace."

In the exhortation which follows, addressing upon the congregation "to give thanks for these benefits," and then offer up their united prayers "that the persons baptized may lead the wisest of their life according to this beginning;" referring to the sacrament which they have just received, it is said, "seeing now dearly beloved brethren that these *persons or children* are regenerate and grafted into the body of Christ's Church." Then follows the form of thanksgiving: "we yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant* with thy Holy Spirit." The form of thanksgiving in the Baptism of adults, is thus varied: "give thy Holy Spirit to *these persons*, that being now born again, and made heirs of salvation through our Lord Jesus Christ."

The order of confirmation, expresses the same sentiment on this subject, with the articles and baptismal service: "Almighty and everlasting God, who has vouchsafed to regenerate these thy servants by water and give the Holy Ghost." The catechism, though quoted in the paragraph objected to, is introduced again in this place for obvious reasons. "Baptism wherein I was made a member of Christ, the child of God, and an

inheritor of the kingdom of heaven."

"I heartily thank our heavenly Father that he hath called me to this state of salvation." The catechism defines a sacrament, "an outward and visible sign of an *inward and spiritual grace*, given unto us;—a means whereby we receive the same and a pledge to assure us thereof." And it defines the *inward and spiritual grace* in baptism, "a death unto sin and a *new birth unto righteousness*; for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

The collect for Christmas day has the following petition: "grant that we being *regenerate and made thy children by adoption and grace*, may daily be renewed by the Holy spirit;" which is to be interpreted by the use of similar terms in other parts of the liturgy.

These are, I believe, the only passages in the liturgy, which throw any light on the subject of Baptismal Regeneration, as that subject is set forth in the articles and liturgy of the church. A candid and unprejudiced inquirer after the doctrine of the church on the subject of the operations of the divine spirit, as connected with the sacrament of baptism, will not remain in doubt, on comparing these passages, as to the correctness of the representation of your correspondent B. Y. The *unqualified and unguarded terms*, in the communication of B. Y. are these: "By him (the Holy Spirit) we are *regenerated*, or born a-new at Baptism, and are thereby admitted into that state which our Saviour pronounces necessary to salvation."—Your readers will judge whether these terms, (terms which express the ordinary operations of the Holy Spirit in the sacrament of Baptism) are the same with those used on the same subject in the articles and liturgy, and whether any ingenuity can

give them a construction contrary to their spirit and tenor.

I have cautiously abstained from any comment on the passages quoted in this communication, because I am unwilling to provoke a controversy, which I am persuaded would be productive of no good. Besides, I think that the doctrine of the Church, is so explicitly declared in these quotations, that men of reason and candor may be safely left to their own judgment, in the opinions which they shall adopt. And if Layman feels as little uneasiness with respect to the result, as I do, he will not trouble himself, much less your readers, with any more *regrets, or ardent wishes*, in reference to the subject. Fortunately, the church in this State has been preserved from this "angry controversy;" and I ardently hope that there is no one of our number disposed to provoke it.

CLERICUS.

[NOTE.—As our correspondent has stated the language of the Church pretty fully on the subject of Baptismal Regeneration, we think it may be well to add a few words, by way of explanation, to those who are not familiar with this application of the language. Much of the controversy concerning Baptismal regeneration, has been a mere *dispute about words*, and in England the controversy has been nearly set at rest, by mutual explanations. Unfortunately the word *regeneration* has come to be used in a sense wholly unknown to the compilers of our Liturgy, or any ancient writers. Till within the last two centuries, this word was uniformly used to denote that *change of state* which takes place when a person is taken from the world, and engrafted into the Christian Church by Baptism: and this is the sense in which our Church uses it in her offices and articles. But the word is more generally used by dissenters, and sometimes by good writers of the Episcopal Church, as synonymous with *conversion*, or that *change of heart and character* which takes place when a person turns from a sinful course to a holy life. It is obvious that here are

two very different *things*, and the employment of the same *word* to denote them both has been the source of much confusion. The fault of this innovation rests not with the Church, which has adhered to the primitive use of the word. Its modern application was introduced during the agitation of the Quinquagesimal controversy. Much was then written concerning "the method of converting grace," and the divines, in order to vary their expressions, began to use *regeneration* and *conversion* as synonymous terms. The Puritans became particularly attached to the modern acceptation of the word, and in their extravagant notions of the nature of the *new birth*, run through its metaphorical applications, with a grossness of ill-directed fancy which excited much ridicule from the profane. But all the writers of the Greek and Latin Churches, for the first sixteen hundred years, invariably use the word in the same sense as it stands in our Liturgy. It is moreover used in this sense by all the great divines of the reformation: so it is used by Peter Martyr, Bucer, and Calvin, and so it is used in the acts of the Synod of Dort. Let not Episcopalians be blamed, then, for speaking the language of their Liturgy, which has been sanctioned by the use of many centuries; and when they maintain the doctrine of baptismal regeneration, let them not incur the imputation of annexing to the phrase a meaning wholly unknown to the compilers of the liturgy, and which would be disavowed by every well informed Churchman.

Concerning the *special efficacy of Baptism*, and the nature of that *change of state* which takes place when a person is thereby initiated into the Christian Church, it is not necessary, in this place, to enlarge. It may be sufficient to observe that the sentiments of the Church are expressed with great moderation. The popular opinion of many denominations with whom we are surrounded may undervalue the efficacy of Baptism.—Indeed there is one respectable denomination which rejects it altogether, but if we examine the *confession of faith*, of the Presbyterian church, the *standards* of the Dutch reformed church, and the *platforms* of the congregational churches, we shall find that they use stronger language on this subject than any which can be found in our Liturgy.—Ed.]

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ADDRESS.

To the Protestant Episcopalians of the United States.

THE Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, present to you the annexed statement of the measures which they have adopted for carrying into effect the great and interesting object committed to their charge.

In the arrangements which they have made for giving efficiency to the design of the General Convention in the establishment of this Institution, they have deemed it right, in dependence on Divine Providence, and the zeal of the friends of our venerable Church, to lay at once the foundation of a widely extended system of theological instruction; while it was necessary that they should accommodate their expenditures, as far as practicable, to the means placed at their disposal. To accomplish both these desirable objects, they have availed themselves of the assistance of several Professors, whose services will be, for the present, gratuitously rendered; under the expectation, however, that suitable provision will be made for their just remuneration as soon as the state of the funds will warrant.

The appeal is now made to your feelings of attachment to the doctrine, ministry, and worship of the Church; to your desire for the promotion of a spirit of enlightened piety among her members; and to your anxiety for the extension of her principles, as intimately connected with the advancement of primitive truth and order, with the well being of the social state, and with the salvation of men. And the Trustees cherish the confident hope, that under the influence of these considerations, your contributions will be proportioned to the superior magnitude of

the objects of the institution, and will afford the means of an adequate remuneration to the Professors, and of pecuniary aid to pious but necessitous students.

Your prompt and vigorous assistance is the more earnestly solicited, because the generous bequest which has so materially influenced the authorities of the Church, in the establishment and location of the General Seminary in New-York, though munificent as an individual benefaction, is not likely to equal in amount the expectations that have been indulged, and with all the other resources in the possession of the Trustees, will fall far short of the present exigences of the institution. While they venerate the memory of the departed benefactor of the Church, and gratefully appropriate the proceeds of his bounty to its destined uses, the Trustees indulge the hope that his generous beneficence will operate as a stimulus to new and spirited exertions. They will not for a moment suppose that this act of pious liberality will be considered, by any of the friends of the Church, as rendering unnecessary their vigorous efforts in behalf of an institution, the respectability, usefulness, and permanency of which must depend on the general and liberal support which it shall receive.

The present Constitution of the Seminary is calculated to give to every diocese a just influence in its affairs, and to secure a correct management of them. This Constitution was adopted by the late General Convention with singular unanimity. The same harmony has prevailed at the meeting of the Board of Trustees, where the strongest desire has been manifested by all present to conduct the institution with a reference to the interests of every part of the Church. They trust that the feelings which have thus happily influenced the measures by which the Seminary has

been established, will pervade the great body of Episcopalians. Their increasing numbers, liberality, and zeal, forbid the anticipation that they will suffer an institution to languish, which is essentially connected with the respectability, influence, and extension of their Church, and with the advancement of the great concerns of religion and the best interests of mankind.

The Trustees are happy to state, that a number of pious and well educated young men are ready to prosecute their studies under the several Professors, at the opening of the first session.

The Trustees confidently hope that the period has now arrived, when our Church, mindful of her divine origin and glorious design, will, by a simultaneous effort in her different branches, zealously engage in the important undertaking which her ecclesiastical authorities have so cordially begun, of preparing for the work of her ministry a succession of faithful labourers, who, being rightly called, shall be also duly qualified, for the momentous trust. Thus will this venerable member of the mystical body of Christ become an instrument, under God, of perpetuating in our land the inestimable blessing of a learned, pious, and faithful ministry.

May the great Head of the Church, to whose glory we desire that all our labours should be consecrated, give effect, by his Spirit, to the appeal now made; and may you, beloved brethren, reap the rich reward of a beneficence excited by the love of God and of your fellow men, in the present consciousness of well doing; in the approbation of your Redeemer at the last day; and in the enduring blessedness of his heavenly kingdom.

J. H. HOBART,
T. C. BROWNELL, } Committee.
J. MILNOR,

For the Churchman's Magazine.

THE WATCHMAN—No. II.

In our defence of the Church, we may frequently find it necessary to notice attacks of a very singular character. At this day, it can hardly be expected, that any man of ordinary understanding or information, will sit down to write an elaborate treatise against the characteristics which distinguish the Episcopal Church from the numerous sectarian denominations in Europe and America. But in memoirs and biographies, in travels and tours, we may now and then turn over a leaf, where the authors sufficiently betray their hostility to the Church, without venturing on a formal discussion of the merits of the question—attempting to accomplish by a side-blow, a purpose which could not be effected by a direct assault. Something of this nature, is found in a book of travels prepared for the press by the late eminent and learned President of Yale College, previous to his death, and now publishing under the inspection of his family. Of the work itself, we cannot speak from actual observation; but if we may judge from the extracts which appear in the newspapers and reviews, we must suppose, that it is capable of affording at least as much amusement as any other work of equal bulk, (four octavo volumes) either of foreign or domestic manufacture.

It is in a review of Dr. Dwight's Travels,* that the following extract is given, as an evidence of "the truly catholic liberality of his sentiments," on religious subjects:

"I could have submitted to the ecclesiastical government of a Bishop: for I believe a Bishop to be a

* Christian Spectator, for March 1822—p. 151.

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authorised minister of the gospel : although I cannot find a single trace of the Prelatical character in the New Testament."

On reading such a declaration from the pen of so eminent a scholar and divine as the late president of Yale College, we feel constrained to express our regret, that he should have been placed in a situation, where he felt bound to defend those modern notions of ecclesiastical polity, which have laid the foundation for so many schisms and dissensions in the Church of God.

That the reader may understand the full force of this remark, it may be necessary to recur for a moment to the very singular and extraordinary *test-laws*, under which Dr. Dwight entered upon the Presidency of Yale College.

In the "Annals or History of Yale College," written by President Clap, and published during his lifetime, we find the following curious records :

A. D. 1722—p. 31. "The College seemed now to be in a settled and flourishing state, but there was a sudden and unexpected change ; for at the next commencement, it was discovered, that the Rector, one of the Tutors, and two of the neighbouring Ministers had agreed to leave the communion of the Churches in the colony of Connecticut, and to go to England for Episcopal ordination. This event was somewhat surprising to the Trustees and to the body of the people ; for at that time there was not one episcopal minister in the colony of Connecticut ; and but very few of the laity, who were episcopally inclined. Whereupon the Trustees met, and passed the following votes :

"At a meeting of the Trustees of Yale College, in New-Haven, Oct. 17, 1722.—Present—[Here follow the names of nine congregational ministers.]

"Voted, That the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all further service, as Rector of Yale College.

"Voted, That the Trustees accept of the resignation which Mr. Brown hath made of his office, as Tutor.

"Voted, That all such persons as shall hereafter be elected to the office of Rector or Tutor in this College, shall, before they are accepted therein, before the Trustees, declare their assent to the Confession of Faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708 ; and confirmed by act of the General Assembly ; and shall particularly give satisfaction to them, of the soundness of their faith, in opposition to Armenian and prelatical corruptions, or any other of dangerous consequence to the purity and peace of our churches : But if it can't be before the Trustees, it shall be in the power of any two Trustees, with the Rector, to examine a Tutor, with respect to the confession and soundness of his faith, in opposition to said corruptions.

"Voted, That upon just ground of suspicion of the Rector or Tutor's inclination to Armenian or prelatic principles, a meeting of the Trustees shall be called, as soon as may be, to examine into the case."

A. D. 1753—p. 61.—After Mr. Clap himself became President of the College, the same tests were still more formally established—as the following preamble and resolutions, will abundantly shew :

"At a meeting of the President and Fellows of Yale College, November 21, 1753.—Present, the Rev. Mr. Thomas Clap, President, and [eight congregational ministers] Fellows.

"Whereas the principal design of the pious founders of this college was to educate and train up youth for the ministry, in the churches of this colony, according to the doctrine, discipline and mode of worship received and practised in them; and they particularly ordered, that the students should be established in the principles of religion, and grounded in polemical divinity, according to the *Assembly's Catechism*, *Dr. Amé's Medulla*, and *Cases of Conscience*, and that special care should be taken in the education of students, not to suffer them to be instructed in any different principles or doctrines; and that all proper measures should be taken to promote the power and purity of religion, and the best edification and peace of these churches.

"We the successors of the said founders, being in our own judgment, of the same principles in religion with our predecessors, and esteeming ourselves bound in fidelity to the trust committed to us, to carry on the same design, and improve all the college estate descended to us, for the purposes for which it was given, do explicitly and fully resolve, as follows, viz.

"1. That the Scriptures of the Old and New Testaments, are the only rule of Faith and practice, in all matters of religion, and the standard by which all doctrines, principles and practices in religion are to be tried and judged.

"2. That the *Assembly's Catechism* and the *Confession of Faith*, received and established in the churches of this colony, (which is an abridgement of the *Westminster Confession*) contain a true and just summary of the most important doctrines of the christian religion; and that the true sense of the sacred scriptures is justly collected and summed up in these compositions: And all expositions of scripture, pretending to deduce any doctrines or positions contrary to the doctrines laid

down in these composures, we are of opinion are wrong and erroneous.

"3. If any doubt or dispute should happen to arise about the true meaning and sense of any particular terms or phrases in the said composures, they shall be understood and taken in the same sense in which such terms and phrases have been generally used in the writings of protestant divines, and especially in their public confessions of faith.

"4. That we will always take all proper and reasonable measures such as Christian prudence shall direct, to continue and propagate the doctrines contained in these summaries of religion, in this college, and transmit them to all future successions and generations; and to use the like measures to prevent the contrary doctrines from prevailing in this society.

"5. That every person who shall hereafter be chosen a President, Fellow, Professor of Divinity, or Tutor in this College, shall before he enters upon the execution of his office publicly give his consent to the said *Catechism* and *Confession of Faith* as containing a just summary of the Christian religion, as before expressed; and renounce all doctrines or principles contrary thereunto; and shall pass through such an examination as the corporation shall think proper, in order to their being fully satisfied that he shall do it truly without any evasion or equivocation.

"6. That since every such officer is admitted into his post upon the condition aforesaid, if he shall afterwards change his sentiments, entertain any contrary set of principles or scheme of religion, and disbelieve the doctrines contained in the said *Catechism* or *Confession of Faith*, he cannot, consistent with common honesty and fidelity, continue in his post, but is bound to resign it.

"7. That when it is suspected by any of the corporation, that any such officer is fallen from the profession

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chosen an officer in it.

"10. Yet, we would suppose, that it is not inconsistent with the general design of the founders, and is agreeable to our own inclinations, to admit protestants of all denominations to send their children to receive the advantage of an education in this college: Provided that while they are here, they conform to all the laws and orders of it."

Such are the tests, under which Dr. Dwight entered upon the office of President and Professor of Divinity of Yale College: And although we do not intend to deny the right of the Corporation of that or any other college, to establish such tests; yet it must be confessed, that it is unfortunate for the cause of truth, that men of enlarged minds and liberal views, should ever be bound down by regulations of this nature; and more especially, that they should be so situated, as to feel obligated, either to defend, or acquiesce in, such narrow schemes of ecclesiastical polity. To what other cause can we impute the declaration of Dr. Dwight, *that he could not find a single trace of the prelatical character in the New Testament?* Surely, any man of common discernment, who felt at liberty to examine, could not fail to discover abundant traces of this kind.

But let us understand what it is that distinguishes the prelatical character from that of any other minister of the gospel. What, according to the Episcopal Constitution, are the powers which belong peculiarly and exclusively to the prelate? 1. Ordination. 2. The oversight of the churches, and the exercise of discipline over the subordinate orders of the ministry. And 3. Confirmation, or laying on of hands upon baptised persons. And now, if it be a fact, that there are no traces of these characteristics in the New-Testament, as belonging exclusively to the episcopal office, that office must indeed be a "prelatical corruption," and eve-

ry bishop must be considered as usurping prerogatives to which he has no lawful claim; and we confess that we could not, in this case, find in our hearts, enough of "truly catholic liberality," to submit to his government and jurisdiction. But, as we before remarked, these traces are abundant: And the readers' patience is solicited, while we recur to a few of the instances, in which they are to be found.

At the time of our Saviour's ascension, the number of persons whom he had commissioned to preach and perform miraculous works in his name, was very considerable; and yet, it was on a small and select number only, that he bestowed the great apostolic commission. The power of appointing and sending others to preach the gospel, was not delegated to any body of men, until the period when the Great Head of the Church was on the point of leaving the earth, to ascend to his heavenly throne. Then it was, that the eleven were taken apart by themselves—then it was, that Jesus sent *them*, as his Father sent *him*—then it was, that he authorized them to perpetuate the gospel ministry to the end of the world. Then, the power of ordination was undoubtedly given to the apostles and their successors; and until the advocates of presbyterian or congregational ordination, can show us an instance, in which the same power has been given to elders or presbyters, we have a right to claim, that it was exclusively given to the apostolic order of the ministry. This, then, furnishes at least *one trace of the prelatical character in the New-Testament.*

And when we proceed a step further, and find these apostles actually

exercising the authority thus bestowed upon them, in the ordination of the seven deacons, (Acts vi—6) we think we discover another very distinct *trace* of the same kind.

Again—when St. Paul informs Titus (i—5) for what cause he left him in Crete—that is, "to set in order the things that are wanting, and ordain elders in every city"—another *trace of the prelatical character* clearly appears.

When the same apostle also addresses Timothy, describing the character and qualifications of different orders in the ministry, and instructing him as to the proper mode of exercising discipline over them—when he charges him to "lay hands suddenly on no man"—and where he says, "against an elder receive not an accusation, but before two or three witnesses"—he exhibits another *disputable trace of the prelatical character.*

And when, in addition to all this, we read in Acts viii.—14—17, that Peter and John went and laid their hands on the baptized converts, in Samaria—and again, xix.—1—that Paul did the same at Ephesus—and xv—41, that "he went through Syria, and Cilicia, confirming the churches"—we are perfectly satisfied that the New-Testament abounds with *traces of the prelatical character.*

Without attempting, then, to do count for Dr. Dwight's difficulties on this subject, we will only add, that we trust the church will be enabled to maintain her apostolic constitution of government and discipline, even though the distinguished men of our age, should bind themselves to still stronger tests and pledges, and close their eyes against the evidence on which her claims are founded.

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THE FAMILY PRAYER BOOK:

Or

THE BOOK OF COMMON PRAYER, &c.

Accompanied by

A GENERAL COMMENTARY,

HISTORICAL, EXPLANATORY, DOCTRINAL, AND PRACTICAL.

Compiled from the most approved Liturgical Works, with Alterations and Additions accommodated to the Liturgy of the Protestant Episcopal Church in the United States.

BY THOMAS C. BROWNELL,
Bishop of the Diocese of Connecticut.

PROSPECTUS.

THE Church of England has been eminently distinguished in the Christian world, by the labours of her Scholars and Divines, for the advancement of sacred learning, and the promotion of piety. No work, with the exception of the Bible, has profited so richly by these labours, as her Book of Common Prayer. The history of its several Offices has been successfully defended and established, and the whole has been commended to the judgment by the most ample illustration, and enforced upon the conscience and the heart, by the most earnest practical appeals. But the works of these writers on the Liturgy are diffused through a great number of volumes. Some of them have become in a measure obsolete in their style; and some of the most valuable of them are hardly to be obtained, even in England; while no complete work on the Liturgy has yet been published in this country. The result has been, that those who wished to profit by such works could only gratify their inclinations at great expense, and with much difficulty; while a very large portion of the members of our Church remain imperfectly instructed in the full import of those services which constitute the formulary of her worship, and the administration of her sacraments.

A judicious compilation from the works of the best English writers on the Liturgy, so comprehensive as to contain all that would be most interes-

ting and useful, and yet at so moderate a price that it might be brought into general use, would be a valuable acquisition to the Church. It will be the object of the Editor to endeavour to supply this *desideratum*, in the best manner that his judgment and his leisure will permit.

The title of his contemplated work (in the preparation of which he has made considerable progress) is placed at the head of this Prospectus. In the prosecution of such a work, originality of composition would be less valued than a judicious selection from the writings of others. It is his intention to present the Commentary on the Morning and Evening Prayers of the Church, in his own language, and somewhat at large; condensing what has been said by many writers into single articles, attached to each particular part of the service. As this portion of the work will probably be most frequently read in a devotional way, such an arrangement would seem to be useful, to preserve the connexion, and to prevent those interruptions which must otherwise occur, in passing from the observations of one writer to those of another. In most other parts of the work, and always, when any doctrinal point is involved, the name of the Authors will be annexed to the remarks: And on all controverted questions, those writers will be appealed to, who have been most distinguished for their judgment, learning, and piety, and whose opinions have received the most unanimous sanction of the Church. Those Comments for which the Editor may feel himself responsible, either as their author, or as having collected them from various sources with alterations, will be designated by the initials of his name subjoined to them.

It will be a leading object in the proposed work, to notice all the alterations of the English Liturgy, which have been made by the compilers of our American Book; and to state, as far as practicable, the considerations on which they were founded. In the performance of this task, the venerable Presiding Bishop has kindly promised his assistance. It is well known that this excellent prelate took a principal part in the re-organization of our Church, at the close of the Revolution. No other man living is so well qualified to explain the views by which our first General Conventions were actuated, in their revision of the Liturgy. From

his promised aid, as well as from information he has already communicated to the public in his valuable Memoirs of the Church, of which a free use will be made, it is hoped that this subject will receive a satisfactory elucidation; and that, on this account, the present work will acquire an interest to which it could not otherwise aspire.

In the use of the English Commentators, it is intended to make alterations and additions, accommodated to the state of the American branches of the Church; and on some subjects, illustrations will be sought, in the writings of American Bishops, and other Clergy.

The several parts of the Liturgy will afford a wide range for Comment and reflection. The history of their respective derivations, the ideas they were severally designed to convey or to excite, the doctrines of faith and practice which they inculcate or recognize; all these topics will, as occasion may offer, occupy the attention of the compiler; but it will be his main design to give the whole work a practical character, for the purpose of recommending it to the use of families, and as a help to their domestic devotions.—He is persuaded that many who habitually use the Book of Common Prayer, have a very imperfect apprehension of the full import of its several Offices, and catch but a faint inspiration from that spirit of piety which animates them.

If, by collecting together the lights which have been shed upon it, he can become a guide to its clearer comprehension, and a more pious use of it, his labours will not have been in vain.

THOMAS C. BROWNELL.

New-Haven, April 4th, 1822.

The views of the Bishops of our Church, in relation to the publication of this work, may be collected from the following letters and extracts.

Philadelphia, Dec. 29th 1821.

Rt. Rev. and Dear Sir,

I have just now received your letter of the 26th inst. informing me that you contemplate the preparing and the publishing of a Book of Common Prayer, with a Commentary on the different services, accommodated to the alterations of the English Liturgy by our American Church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the Commentary with the Text, will very much further the purpose of introducing the former into families,

and of promoting a more general information of the grounds of our Institutions. Wishing you success in your undertaking, I remain,

Your affectionate Brother,

WM. WHITE.

Rt. Rev. Thos. C. Brownell.

I do cordially concur in the foregoing sentiments of the Presiding Bishop.

JOHN HENRY HOBART.

Though we have several Commentaries on our Prayer Book, and explanations of the Liturgy, I am decidedly of opinion that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the Book of Common Prayer, with the addition of much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn that you think of devoting some part of your time to such a work.

I am, respectfully,

Your Friend and Brother,

ALEX. V. GRISWOLD.

Rt. Rev. Thos. C. Brownell.

Bristol, Jan. 4, 1822.

Richmond, Virginia, Jan. 19, 1822.
Rt. Rev. and Dear Sir,

I have received your communication upon the subject of the Liturgy, and shall be happy in affording you every encouragement in the accomplishment and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet the views of an intelligent worshiper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the Church may accompany your efforts in the explanation of its beauties, and the commendation of its observance.

With sentiments of unfeigned regard believe me, R. R. and Dear Sir, your affectionate friend and Brother,

RICHARD CHANNING MOORE.
Rt. Rev. Bp. Brownell.

Baltimore, Jan. 3, 1822.

Rt. Rev. and Dear Sir,

I am very much pleased to learn that you have determined to carry into effect the design you were pleased to intimate to me, at the last Convention

with regard to the Book of Common Prayer, the most valuable of all families. The Family Bible will constitute a valuable Library. With sincere regards, I am, your Brother.

Rt. Rev. Bp.

New-Haven.

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with regard to the Commentary on the Book of Common Prayer. It will be a most valuable acquisition to the Episcopal families in the United States. The "Family Bible" and this Commentary, will constitute a very complete domestic Library.

With sincere regard and affection, I am, your Brother in Christ,

JAS. KEMP.

Rt. Rev. Bp. Brownell.

New-Brunswick, Jan. 8, 1822.

Rt. Rev. and Dear Sir,
The compilation of a Commentary on the Common Prayer Book of our Church, which you express a design to undertake, will doubtless be a very useful and laudable work. For, though many excellent Commentaries already exist, they are in the hands of but few persons; partly from the circumstance, usual that they are not adapted to the Book of Common Prayer of the American Church, as altered from that of the Church of England; and partly from the scarcity of copies.

Besides; but few people can conveniently bear the expense of purchasing a number of works on the same subject. A careful and judicious compilation from the most esteemed among them, adapted to the Common Prayer Book of the American Church, would therefore put it in the power of many persons, especially Clergymen with small salaries, to furnish themselves with whatever is most useful of such necessary information. Your design therefore, meets with my approbation, and I heartily wish you success in the performance of it.

With very great regard and affection, I am, Rt. Rev. and Dear Sir, your friend and Brother,

JOHN CROES.

Rt. Rev. Dr. Brownell.

Charleston, Jan. 20, 1822.

Rt. Rev. and dear Sir,
The work which you are contemplating is certainly a desideratum; and may be made the vehicle throughout our Church in these states, of a kind of information, which is too little found among its members. The old standard works on the Common Prayer are not to be had by people in general; and the more recent popular works, of which I esteem Shepherd's (unhappily left unfinished) the most, having not been reprinted in this country, are very little known. Persuaded that practical Christianity can in no way be better

promoted, than by causing the Book of Common Prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honourable and useful to the Church.

I am, Dear Sir, with very great regard, your friend and Brother,

D. BOWEN.

Bp. Brownell.

Survey of Missionary Stations.

(CONTINUED.)

MADAGASCAR,

Is an immense Island, lying off the eastern coast of Africa, in the Indian Ocean; and is said to contain 4,000,000 inhabitants, in a partial state of civilization. An attempt was made by the London Missionary Society, to establish a mission there; but the experiment proved fatal to every individual concerned, except Mr. Jones, who was obliged, by the declining state of his health, to retire from the Island. The station is now vacant; but the plan was cordially received by the natives.

MAURITIUS, or the *Isle of France*,

Is a small island to the eastward of Madagascar, inhabited by French Colonists, but now subject to Great Britain. The London Missionary Society has a station at Port Louis in the Island, which is going on prosperously. The communicants are 22, and the number increasing. Schools are supported by government.

On the *Eastern Coast of Africa*, the object of greatest interest is the Ancient Christian kingdom of **ABYSSINIA**.

The remains of Christianity are still visible in this once christian country, but they are gradually disappearing under the efforts made by the followers of the false prophet. Disjointed parts of the Ethiopic Version of the Scriptures, which is the translation read in the churches, have been long in existence, and in use. Measures are now executing under the patronage of the British and Foreign Bible Society, to give the Abyssinians the Scriptures in the Vernacular Languages of the country, of

which the Amharic, and the Tigre are the principal.

MEDITERRANEAN AND BLACK SEAS.

We unite these two scenes of labour in our Survey, as they are found to be intimately connected in the proceedings of the various Societies.

Nothing is more distinctly marked, and yet more singular, than the gradual change which has been operating among the professors of the Mahomedan Creed, wherever they have had communications with European Christians. The Greeks and Turks, we believe, are already supplied, to some extent, with Bibles in their own language, through the influence of the Bible Society.

Societies for printing and distributing the Scriptures in the languages used about the Mediterranean, are already organized in those quarters, under the patronage of the British and Foreign Institution. There is one at *Malta*, which has been led to regard the Northern coast of Africa as the chief object of its labours; while the Societies at *Ionian*, *Athens*, and *Smyrna*, are principally devoted to Greece and the Archipelago.

To these means of spreading Christianity in those parts, have been added a number of Missionaries, who are labouring with various success.

MALTA,

A celebrated Island in the Mediterranean—subject to the British—Inhabitants, with those of the neighbouring Island of Goza, 110,000—Religion, Roman Catholic.

The indefatigable *William Jowett*, and Dr. *Cleardo Naudi*, are stationed here by the *Church Missionary Society*. Mr. Jowett's time has been much occupied in excursions into Egypt and the surrounding countries, to prepare the way for future missionary labours. He has procured an Amharic Version of the Scriptures, and a translation of the Gospels into Maltese, and sent them to England for publication.

Mr. *Samuel S. Wilson*, *Missionary*, is pursuing the study of the modern Greek and Italian at Malta, under the *London Missionary Society*, with a view to a mission in the Ionian Isles. He preaches to a congregation in the Island.

ZANTE,

The most Southern and most fertile of the Ionian Islands—Inhabitants, 40,000, chiefly of the Greek Church. The Town of Zante contains 10,000 souls.

Mr. Isaac Lowndes, of the *London Missionary Society*, commenced his mission here in 1819. Hitherto he has been chiefly occupied in learning the language, and in extending the connections of the Bible Society in the neighbouring Islands, and the contiguous places on the continent.

PALESTINE.

Levi Parsons, and Pliny Fisk, sailed from Boston in this country, in Nov. 1819, with a view of attempting a mission in the Holy Land. They were received at Malta with kindness by Mr. Jowett, and soon after proceeded to Smyrna, and thence to Jerusalem.—By the latest accounts, they had not fixed on any permanent Missionary station. Mr. Fisk was recovering from sickness at Smyrna, and Mr. Parsons was at Scio.

CONSTANTINOPLE.

The chief city of the Turkish Empire—Inhabitants, 400,000; being 200,000 Turks, 100,000 Greeks, and 100,000 Jews, Armenians, and Franks.

Mr. James Connor, under the *Church Missionary Society*, left Constantinople in October, 1819, on an excursion to the Islands in the Archipelago, and the neighbouring cities on the Continent, to open channels for the circulation of the Scriptures. The result of his journey is, that the minds of very many in those parts are prepared for the operations of the Bible Society, and the scriptures are offered for sale in most places of importance. Mr. Connor is superintending, at Constantinople, a translation of the Scriptures into *Romaic*, or *Modern Greek*, by Hilarion, a learned Archimandrite of the Greek Church.—What effect the late unhappy trouble at Constantinople have had on the prospects of Christianity in those parts, we are unable to state precisely. The cause has suffered a severe loss, in the death of the Patriarch, and other Ecclesiastics, who were warm friends to the Bible Society.

The *Scottish Missionary Society* has also established a Mission at Crimea, but with what success, is not accurately known.

CASPIAN SEA.

Under this head we unite the northern and western shores of this Sea, and whatever appears worthy of notice on the Persian side, as well as that part of Asiatic Russia, which runs out South-westward from Siberia, and lies near the Caspian.

Four stations come, at present, under this Division—Karass, Astrachan, Sar-epta, and Orenburg; to which will soon be added one among the Ossatinians of the Caucassian Mountains, and another at or near Baku on the Caspian.

PERSIA.

This great and populous Empire has latterly become an object of deep interest among the friends of christianity, and we are persuaded the time is not far distant, when Jesus and the Resurrection will be preached to the Persian disciples of the False Prophet.

Captain Gordon, a most enterprising Christian traveller in these parts, writes thus to the Scottish Missionaries at Astrachan:

"As to the Persians, if you will come among them, do not stop half way—Do not halt in the plains of Daghestan.—Come up, and possess the land. It is all before you. The enemy has such complete sway, that his subjects cannot but be weary of his yoke.

"I tell captain Harl, with whom I have met here, that I am calling you over. He says, 'come along. The Persians desire nothing more than to talk about this *strange thing*, as they did with Mr. Martyn, who resided here three months.' Had he been much longer at Shiraz, they say that he would have converted half the town. The Mollah who used to dispute constantly with him, now says that *he ought not to be spoken of amongst mortals*.

"Since Martyn's time, the English character has continued to rise in the esteem of the Persians; chiefly from the excellent character of the English

Officers who have been with them of late, who are universally beloved and respected.

"You little think how the English Mollah Martyn, of Shiraz, is known throughout Persia; and with what affection his memory is cherished.

"Yet of course, there must be a dark side. The Great Enemy, in reliance on the fidelity of the Moslems, may have been off his guard for a moment; but will not give them up without a struggle. It would not be surprising, were an active Missionary, zealously engaged in the work, to receive a stab from some fanatic, as soon as his success became apparent—but that stab would pierce the heart of Mahomet! The Persians are not without a witness in their own minds—they know how to discern between good and evil."

Professor Lee, of the University of Cambridge, is preparing, in Persian and in English, the whole controversy of Mr. Martyn with the learned of Persia. With the additions of the Professor, it will form an excellent Manual for such Missionaries as may have to establish the truth of the Scriptures against the sophisms of Mahomedanism. Martyn's translation of the New-Testament into Persian has laid the foundation for the future conversion of Persia.

KARASS.

A large village in Asiatic Russia, between the Black and Caspian Seas.

Messrs. Jack, Paterson, and Galloway, who are stationed here under the *Scottish Missionary Society*, report a very sensible diminution of the bitterness of the natives towards the Gospel.—"In former times," say they, "their eyes, the tone of their voice, and their every gesture, bespoke the existence of a deep-rooted rancour, which, the moment it was touched, burst forth in angry words, and sometimes in rude behaviour. Now, however, the outward expressions of this spirit may be considered as a kind of exception to their general conduct towards us.

"There is also a considerable abatement of the horror, which the common people once felt at the idea of being accounted 'Giaoours,' or Infidels, should they relinquish the religion of their countrymen."

"But if every syllable Luther had written were unexceptionable, it was not my disposition to run the hazard of my life for the sake of truth. It is not every man who has sufficient courage to be a martyr; and I am afraid, that in case of trial or persecution I should follow Peter's example. I follow the decisions of the Pope and the Emperor when they are right, which is acting like a religious man; and when they are wrong, I submit, which is taking the safe side!"—*Erasmus.*

Comfortable theology! But, "if any man will come after me, let him deny himself and take up his cross and follow me." "Whosoever will save his life shall lose it."

For the Churchman's Magazine.

The enclosed lines are from the pen of the Rev. Samuel Wesley, the elder brother of the Rev. John Wesley, who is frequently mentioned by Southey, in his life of the latter, in terms of respect as a man of sound piety, extensive learning, and correct judgment. They were suggested by the following finely figurative texts.

"He cometh forth as a flower, and is cut down; he fleeth as a shadow, and continueth not."

"All flesh is grass, and all the goodness thereof is as the flower of the field."

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noon-day heats,
And fearless of the evening cold.

Nipp'd by the wind's unkindly blast;
Parched by the sun's directed ray,
The momentary glories waste—
The short lived beauties die away.

So blooms the human face divine,
When Youth its pride of beauty shews;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly rolling years,
Or broke by sickness in a day;
The fading glory disappears,
The short-lived beauties die away.

Yet these, now rising from the tomb,
With lustre brighter far, shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, and death devour,
If heaven must recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remains.

R.

TO CORRESPONDENTS.

The Abstract of the Journals of the New-York Convention, sent to us for insertion, have been necessarily postponed.

B. R.; and S. will appear in our next.

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NOTICE.

The subscribers to this Magazine are hereby informed, that I have disposed of the work to Messrs. Goodsell & Wells of this city, by whom it will hereafter be published, and on the same terms as heretofore.

As I expect to leave this place in a short time, it is necessary that the several sums due me on account of the work for the past year should be paid.

Hartford April 8, 1822.

S. LINCOLN.

*Popular and improved School Books, published by SAMUEL G. GOOD-
RICH, Hartford, Connecticut.*

RUDIMENTS OF GEOGRAPHY, on a new plan, designed to assist the memory by comparison and classification; with numerous engravings of manners, customs, and curiosities. Accompanied with an Atlas, exhibiting the prevailing religions, forms of government, degrees of civilization, and the comparative size of towns, rivers, and mountains. By William C. Woodbridge, A. M. Second Edition. Revised and adapted to the use of Schools.

Publisher's Notice for the Second Edition.—The Publisher has in his possession recommendations of this work, from the following persons, (viz.)

His Excellency De Witt Clinton, Governor of the State of New-York, Simon De Witt, Esq. Surveyor General of the State of New-York, Right Reverend T. C. Brownell, Bishop of Connecticut—Reverend Zephaniah Swift Moore, President of the Collegiate Institution at Amherst, Mass.—Reverend Abel Flint, D. D.—Mr. James L. Kingsley, Professor of Languages in Yale College—Reverend Chauncey A. Goodrich, Professor of Rhetoric and Oratory in Yale College—Reverend Thomas H. Gallaudet, Principal of the American Asylum—Reverend Mr. Hawes and Reverend Mr. Whiston of Hartford—Reverend Mr. Emerson of Norfolk, and Oliver Kane, Esq. of Albany—Other favourable notices have been received, from respectable teachers, who have examined and used the work.

The following extracts will serve as a specimen of these commendations:—

Governor Clinton believes it to be "a publication of great merit, ingeniously conceived and ably executed." Dr. Moore observes, "The plan is new, ingenious, and interesting. The work is in my opinion, the best fitted of any thing I have seen, to excite in the learner an interest in attending to the science of Geography, to facilitate his progress, and discipline his mind." Mr. Hawes styles it an excellent introduction to the knowledge of Geography." Mr. Gallaudet says, "I have no doubt, one month's trial, will satisfy the father of a family, or the intelligent master of a school, that it combines advantages which render it superior to any book of the kind, for a similar purpose now extant."

The superior value of this work, may also be inferred from the fact, that the first edition was sold in sixty days after its publication, and that the publisher had orders for 2000 copies more before the second could be completed.

S. G. Goodrich has published two atlases to accompany this work: a **SMALL ATLAS** which appeared with the first edition, and a **LARGE ATLAS** with four maps recently prepared.—Teachers and booksellers who order the Geography, will please to be particular in designating which Atlas they wish.

A GRAMMAR OF NATURAL AND EXPERIMENTAL PHILOSOPHY; including Physics, Dynamics, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Optics, Astronomy, Electricity, Galvanism, Magnetism, according to the latest discoveries. With one hundred Engravings on wood. By the Rev. David Blair, Author of the *Class Book*, *Universal Preceptor*, *English Grammar*, *Reading Exercises*, *Models of Letters*, &c. From the twelfth London Edition, improved and enlarged.

This Book will be found to possess many advantages over any other works on the same subjects: the illustrations being more simple, and the figures more numerous and printed in connection with the passages which refer to them. The work has had unparalleled success in England and without the improvements contained in this edition, has passed through five editions in the United States.